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E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Magazine for October.

BURMAH.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS AT RANGOON.

Moung Shwe Thing—A Bible sold to a Burman—Armenian priest—Punishment of the Cross.

April 1, 1835. Lord's day. Six persons at worship. Moung Shwe Thing* called to see how we worshipped God on the Sabbath. He listened attentively to the remarks that were made, kneeled down with us in prayer, seemed somewhat affected with what he saw and heard, and said, as he was leaving, he thought our religion was the true religion, and he would follow it. For the first time in his life, this young man bowed the knee in worship before his Maker. It was not, however, without a struggle that he rose from his chair and kneeled down with us.

19. Moung Shwe Thing's father, and brother, and uncle made us a friendly visit this evening. The old man has a situation under the woon-douk. May we not hope that he and other members of the family may receive sufficient light, by means of the books handed them by Moung Shwe Thing, to lead them to see the folly of idol worship, and the necessity of worshipping the true God in spirit and in truth.

3. Read and explained portions of the scriptures to a man from Pantanau, and gave him the N. Testament and tracts.

10. In the street met an old friend from Bassein, the writer at whose house I stayed on my way from Arracan, in April, 1835. Invited him to the house, where we spent some time together in conversation. He promised to call again before he returned home.

11. Early this morning the writer called. Gave him the bound volume of tracts, and the Ship of Grace to his attendant. He informed me that he still worshipped idols, and only did as others did; meaning that if it was a sin, he was not alone in it—an excuse often used by many of the impenitent in Christian lands.

16. Two young men, friends of Moung Shwe Thing, called. Read to them parts of the Investigator, and endeavored to impress on their minds the great truths of religion.

20. Forwarded by a friend, who is going to Amarapura, two small Burman books to prince Mekara, and one also to a young princess, who is a favorite of the king.

18. Lord's day. A prayer-meeting in English. The three men who are to be crucified to-day, passed our house to the place of execution about ten o'clock this morning. A number of officers and jail keepers, with their large knives and spears, were in attendance, and a large concourse of people followed. Towards evening passed the place of execution. Two of the men were still alive on their crosses, writhing under dreadful agonies. Besides being nailed to the cross, each had a pointed stick, about two feet long, hammered down his throat. The man who was dead, I was informed, died instantly after the stick was hammered into his throat, and thus was an end put to his pains. I never had the idea of the agonies endured by persons nailed to the cross, which I have had since I saw these two men alive on the cross, with the nails in their feet and hands, saying, as well as they could, to the by-standers, "I thirst"—give me water.

* He gave me a rupee very cheerfully for the bible. He intends to read it with the Burman translation.

† We did not give Moung Oo Doung many tracts to carry himself, because, being alone, some one might bring him into trouble.

‡ These poor miserable creatures, with their hands and feet bound, passed our house a few days afterwards. They have nearly all been executed.

From the Southern Churchman.

MANNA.

"They say one to another, It is manna; for they wist not what it was."—Exodus xvi. 15.

This passage in our translation is incorrect and contradictory; for how could the Hebrews be ignorant of what it was, if they at once declared it to be manna? Josephus says expressly, that man is a particle of interrogation; and so the Septuagint understands it. Hence Dr. Boothroyd consistently and properly renders the clause, "They said one to another, What is it? [manu] for they knew not what it was."

We shall abstain from perplexing our readers with a statement of the various attempts which have been made to identify this manna with the natural condensed jujubes or gums from certain shrubs or trees to which the name has been applied: for the manna of Scripture has been sought for not merely in the produce of one gum-exuding plant, but of many. The strongest claim to identity applies to the substance, still called by the Arabs manna, which is produced in the peninsula of Sinai; but we have already stated, that Arab identifications, whether of sites or products, or any thing else, are not of the least value, unless supported by other and strong corroborations. We take this, however, because if it be not the manna of Scripture, no other natural product can pretend to the distinction. The best and most complete account of it is given by Burckhardt. Speaking of the Wady el Sheikh, to the north of Mount Serbal, he says, "In many parts it was thickly overgrown with the tamarisk or tarfa; it is the only valley

in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the tarfa that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published in the 'Mines de l' Orient.'

This substance is called by the Arabs manna, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is congealed, but it dissolves as soon as the sun shines upon it. The Arabs clear away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leather skins—in this way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves.

The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among Arabs, but I obtained a piece of last year's produce at the convent; where, having been kept in the cool shade and moderate temperature of the place, it had become quite solid, and formed a small cake, it became soft when kept some time in the hand, if placed in the sun for five minutes, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its color is dirty yellow, and the pieces which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July." (Tour in the peninsula of Mount Sinai.)

If, for a moment, we allow this to be the manna of Scripture, let us see to what extent a miracle is still required to account for the phenomena recorded there. This manna is only yielded six weeks in the year, but the manna of Scripture was supplied at all times of the year during forty years, and a double supply came regularly every Friday, to compensate for its being intermitted on Saturday. It fell also in the Hebrew encampment, wherever it happened to be, in all the country between Sinai and Palestine. The manna of Sinai may be kept from one year to another, but the manna, if kept till the day after that on which it was gathered, bred maggots, became noisome, and was unfit for use, except once a week, when its freshness was preserved for two days; and except also in the instance of the vessel full of it, which was directed to be preserved as a standing memorial of this wonderful provision. The manna is found, under the shrubs which produce it, in adhesive particles, whereas the manna was showered down around the Hebrew encampment. If, therefore, so many miraculous circumstances must be allowed; if the identity of the manna and manna be conceded, we really do not see how the believer can do other than consider the supply as altogether miraculous; or how the unbeliever can do better for his bad cause than reject the account as a whole. There is no middle path. In attempting to account for it on natural principles, so much that is miraculous must be admitted that it does not seem worth while to contend about the remainder.

As to the substance itself, the identity, or even resemblance, does not seem to us so well established as Burckhardt conceives. Besides the differences, involving a miracle, to which we have alluded, its appearance and color do not correspond with the description of manna, as "a small round thing, as small as the hoar-frost—like coriander seed, and its color like a pearl." Besides, the manna dissolves in heat, after it has been kept for a long time in a solid state; but the manna was found in a solid state, and although it dissolved in the sun if not gathered early in the morning, yet if collected it might be pounded into meal, and baked as bread. Burckhardt's manna could not be powdered into meal, and would melt in the attempt to bake it. Moreover, if it was a natural or common product, how is it that the Israelites did not know what it was? (verse 15, and Deut. viii. 16;) and how, in that case, could it have been worth while, after the supply had ceased, to preserve a quantity of the manna in the tabernacle and temple as an evidence of the miracle to future generations?

From the Baptist Advocate.

COMMUNICATION OF MR. BRIGHAM FOR THE N. Y. OBSERVER, AND OTHER PAPERS, HEADED "BAPTIST BIBLE SOCIETY."

(CONTINUED.)

The professed aim of the best systems of ancient philosophy, was to perfect a character entitled to the epithet "moderates"; in coincidence with which, among the most prominent precepts of the Christian religion, stands the injunction, "Let your moderation be known unto all men." It is evidently the interest, likewise, as well as the duty of the man, who regards his influence, and consequent usefulness in society, to weigh well, not only the character of his actions, but also the import of his words, lest at any time passion or prejudice may impel him to utter more than deliberate reflection will justify. This rule should be eminently regarded by one who occupies a high official station, especially in language, which is designed to be committed to the public in print, and thereby to be insured a form of durable ex-

istence. How far it has been kept in view by the Secretary of the American Bible Society, in the letter which we have under examination, our readers will shortly be enabled to decide.

After asserting that the managers "have themselves had no difficulty with the Baptists, of which they can give a history," he proceeds:

"True they were led to adopt certain resolutions in February, 1836, which were unsatisfactory to a portion of that denomination, and which have been the subject of frequent and not very gentle animadversion."

In a former number, we remarked upon the impropriety of applying the term, "portion," to the unbroken phalanx of our denomination, because a few scattered individuals can be found who do not march with the body. Notwithstanding, however, we requested the Secretary to discover two hundred of our 520,000 in this anomalous position; instead of attempting to comply with the request, we observe that, in his communication of last week, he calls the numerically insignificant number that still act with the American Bible Society, "a respectable portion of the Baptist denomination." Had he called the individuals to whom he alludes, "respectable men," or "respectable Baptists," we would at once have acquiesced in the propriety of the term. We claim to love and respect the few brethren, who have differed from us quite as much as our Pedobaptist friends do, who, in congratulating themselves on such peculiar aid, would fain magnify its importance by appropriating to it epithets not due to its numbers. As words are the signs of ideas, suppose the Secretary, in his next annual report, should inform the world that the American Bible Society was composed of a respectable portion from each of the evangelical denominations, and, upon examination, it should be ascertained, that not two hundred from any one was connected with it; would such an assertion be classed by moderate men with "the words of truth and soberness?"

To render this the more clear, if a taper can add light to noon-day, we believe that we run no hazard of an answer, when we diminish the number, for which we call, to one hundred.

"Frequent and not very gentle animadversions."

We are free to confess that here we are sensible of standing on elevated ground. Let the critic of fiction, or the casuist in morals, the gentleman of the mode, or the man of common sense, compare the language of the Biblical Repertory, and of the Secretary of the American Bible Society, with that of any acknowledged organ of our denomination, and the verdict cannot be doubtful. It need not even be taken into account, that we were the injured party, but such expressions as "bigotry," "spice of fanaticism," "baptistic raptures," "heretic," "Baptist views of baptism carried out leading to fanatical and ruinous error," (Bib. Rep.) "assertion without proof," "too extravagant to need correction," "unjust charges," "some men are made to work in this fashion," (J. C. Brigham,) may be collated with any thing that we have said, as though the parties, in point of right, were on an equality, without apprehension of danger to our cause.

But those resolutions, as you will see in the report referred to, are of a general character, making no allusion to Baptists, but embodying and carrying out, as the Board think, some of the most obvious principles of the society, with which none ought to be offended."

We are informed, in Mr. Macay's Address, that at the first meeting of the committee, the majority passed a resolution that our versions were false in translating the word baptizo, to immerse."

But after reflecting on the business for a night, they rescinded the resolution, doubtless from a conviction that the Baptists would be triumphantly able to demonstrate their versions to be true. They then agreed upon another resolution of this import: "That it was inexpedient to grant aid for the publication of any version in which baptizo is translated by a word signifying to immerse!" A report to this effect was presented to the Board. Rev. S. H. Cone, the only Baptist on the committee, presented a counter report. The subject was discussed at some length, and then referred back to the same committee. The committee again met, annulled their last resolution, and substituted for it, "that it was inexpedient to grant aid to any version except those that conformed in their principles to the common English version; at least, so far, as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities." This resolution, preceded by a preamble, was presented to the board and discussed for several months.

After comparing this account with the Secretary's assertion, to understand the full force of the latter, it must be recollected, that it is made to sustain his first position, "they had no difficulty with the Baptists."

In scrutinizing the principles advanced by Mr. Brigham in behalf of himself and the Board of the American Bible Society, we feel the necessity of again distinctly averring our intention to abstain from any implication of motives.

A body of men, as well as an individual, may be insensible of the nature and legitimate results of the principles which they profess, and therefore not be obnoxious to the charge of unholiness, purposes, whatever may be the extent of the evils which they undesignedly sanction. In the case before us, the Board of the American Bible Society, have not probably weighed well the principle of irresponsibility.

Now, sir, I have no belief that our managers can be induced to add any thing in relation to that matter beyond what they have already published in their Twentieth Annual Report."

Should an individual propose to unite with another in business, and, after an association of several years, suddenly cut off the other from all share in the proceeds, and thus virtually exclude him from the partnership, it would be in vain for him to declare, that he could not be induced to speak on the subject.

Public opinion, aside from legal power, would compel him to furnish some reason for such a high-handed measure.

Should he hold the property of him whom he

had expelled, public opinion would scarcely restrain from an impeachment of his honesty. It remains to be seen, whether a body of men can persevere with impunity in that which would ruin the character of an individual. It will be borne in mind, that when the Pedobaptists cut us off from participation in our common funds, the principles observed in our foreign translations were the same as they were when the American Bible Society was formed.

This of course renders the demand still more urgent that the board of that society should justify their course. Perhaps some of our friends may suppose from the reference to the twentieth report, that such justification is there to be found. We have that report now lying before us, and, after a most careful inspection of its pages, aver with perfect assurance, that the history and character of the contest between the denominations cannot be learned from its pages. The following is all that alludes to the subject.

"The board have also been called during the year, by providential circumstances, to consider the principles on which new translations of the Scriptures into foreign tongues should be made, in order to justify them in affording patronage. In regard to the English Scriptures, the character of the version to be issued is clearly settled by the constitution—it must be "the version now in common use," and must be "without note or comment." As to the character of foreign Scriptures, the constitution itself is silent. The address, however, of the framers, which is contemporaneous with that instrument, has the following paragraph in relation to the society: "Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone which calls up every haloed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true, has ample scope, while sectarian littleness and rivalries can find no avenue of admission."

In view of the restrictions of the constitution as to the English version, and of the assurance of the founders, that members of this society are leagued in that alone which calls up every haloed feeling, and that local feelings, and party prejudices are excluded by its very nature, the managers have always considered that no work is committed to them as a board, either at home or abroad, but what all the members can consistently unite in performing. As it would be an obvious violation both of the spirit and letter of the constitution, for them to publish an English Bible which only one of the compact could use, so they consider that the spirit of their union would be equally violated by the publication of a foreign version which would be acceptable only to one of the denominations represented in this institution. Finding the past year, for the first, that foreign versions, objectionable in the way suggested, had, in some few instances, been published by the aid of your funds; considering too, that the work of preparing the Scriptures in heathen tongues is now rapidly increasing in extent and importance, the managers after much inquiry and reflection, adopted, in February last, the following preamble and resolution."

Here follow the oft repeated resolutions, which, without mentioning us by name, were intended to exclude none but us from the benefits of the society, and with these, the subject is closed.—We request particular attention to the phrasology of one sentence of this official account.

Finding the past year, for the first, that foreign versions, objectionable in the way suggested, had, in some few instances, been published by the aid of your funds.

From these words thus punctuated, would not a man of plain understanding suppose, that the American Board had never before that year made appropriations to the Baptist versions, which, it will be recollected, always translated the obnoxious words baptizo, &c.? Turning to different reports of former years, we find their own documents bearing contrary testimony. We shall content ourselves with one quotation from their fourteenth annual report.

In the last report it was mentioned that an appropriation of \$1,200 had been made to the American Board of Baptist Missions, for the purpose of publishing the Scriptures in the Burman empire, where this body have a promising mission. This money has been remitted, and with fervent prayers to the Author of the Bible that he will open a wide and effectual door for the reception of His truth. A far greater sum than the present might be advantageously sent to the same field, were it in the power of your board to furnish it.

We do not intend to imply that the board purposed to deceive, but we give this as one evidence that the account in the twentieth annual report is not adapted to furnish a plain understanding with a proper view of the matter at issue.

Again it will be observed, that no intimation is given of the fact, that some of these very versions, thus assisted, and afterwards rejected, were in existence and uniformly translated the words objected to, at the formation of the American Bible Society, when the managers issued the enticing proclamation of their intentions to assist in circulating the Scriptures in foreign lands "in the received versions where they exist and in the most faithful where they may be required."

In business matters, any thing that wears the appearance of concealment is odious; and yet it is to this partial and obscure account of the matter that Mr. Brigham alludes as all that the American board will deign to give. He thus, in their behalf, sets at defiance the common principles that regulate the associations of individuals, and by implication, claims for them total irresponsibility to the opinions of their fellow men. We are obliged here to close, to avoid wearying our readers.

AFFECTING ANECDOTE.
Tracts distributed by the Dean of the Seminary, Montauban, France.

Rev. Mr. Andobez, Pastor of the Evangelical Chapel at Paris, in addressing the Paris Tract Society, stated that the late Mr. Bonnard, dean of the faculty of theology at Montauban, was in the habit of sending, by mail, Tracts to young candidates, who had left the seminary, and he often added some words of advice. There was one young pastor who did not read the Tracts

it was useless to send him any more. He took paper, pen, and ink, and as he did not admit *justification by faith*, as taught in the Tracts, he opened his New Testament to find passages to establish *justification by works*. But the first verse he met was "He that believeth in me shall do the works that I do" (John, 14: 12.) Then for the first time, he began to understand that faith is necessary to produce good works. He concluded that Mr. Bonnard did the works of Christ, because he believed in Christ, and soon after, he himself preached what he had before rejected.—But the Tracts were further blessed. The young pastor received one day, a visit from his father. The old gentleman, by way of diversion, took up a Tract which struck his attention, then another and at last read them all. He was affected, convinced, and converted by the blessing of God, and from that time, a zealous distributor of those pamphlets, to which he owed his peace of soul. Some time after he slept in the joy of the Lord, telling his son of the truth he had found in those leaves, thrown carelessly in the chimney corner. "Until now," said Mr. Andobez, "I have been silent on this fact, because Mr. Bonnard was living, and Christians ought to be guarded in their praises of one another, but now I may be allowed to tell you that this father converted by those Tracts, was my father, and this young pastor formerly a stranger to the truths of salvation, is myself."

COMMUNICATIONS.

For the Christian Secretary.

NATURAL HISTORY.

NO. 5.

"He hath made his wonderful works to be remembered." Ps. iii. 5.

The next branch of this subject in order, would be Zoology, and first, that part of it entitled *Mastology*, which embraces those animals only which are sustained, when young, by the milk of the mother.—Class 1. *Mammalia*.

At the head of these, *MAN (Homo Sapiens)*, stands preeminent. And however diversified the species in manners and customs, and especially in complexion, man is really the same—he is a *cosmopolite*, a citizen of the world. Many circumstances and facts might here be adduced to show that all men on this earth are descendants from one pair, Adam and Eve. Suffice, however, here to name one that is conclusive, and sufficient of itself to show, that the scripture account is correct.

Every person at all acquainted with the fact, that falls under the eye of most men in our country, knows, that a *mule* or the production of young from the union of different species, never increases afterwards. This circumstance furnishes the most unequivocal evidence of deciding, whether any beings we examine are distinct species or otherwise, because if they are merely varieties of the same species, they are capable of producing offspring in infinite progression, but if they are of different species, the first offspring terminates the race. Thus, if the wild goose (*anas forus*) or *Anser Canadensis* of Wilson, mates with the tame or domestic goose (*anas anser*, of Linnaeus,) the young thus produced descends no further. So also is the fact with the common *mule*, raised by the farmers of our country. But not so with any portion of the human family. By this sure test, we are able to pronounce with certainty, that the human race, wherever found, or however different in color, are merely varieties of the same species, and evidently descended from the same first parents. Thus, if an inhabitant of Lapland marries a South Sea islander, or a Japanese marries a Californian, the children of such or of any other combination, descend from generation to generation; evincing the fact, (I again add,) that God has made of one blood all the nations of the earth.

They, by being diffused over the face of the world, by divers changes, from the influence of climate; difference of food, and the various modes of preparing it; from epidemical diseases, and from intermixtures, varied almost infinitely. Of those who resemble each other, or those who greatly differ in appearance, these formed varieties, and thus diversities of appearance, of size, and complexion are perpetuated from generation to generation, in the same manner as certain deformities, and some hereditary diseases, pass from parent to child, and will probably continue so to do, to the end of time. Thus varieties in the same species have commenced and continued.

I make these suggestions here, because certain Infidels writers on the subject, have endeavored to establish very different positions. *Bory St. Vincent*, a French naturalist, (a Col. under Bonaparte at the Battle of Waterloo,) endeavors to number fifteen species, with many varieties; each of which species, he declares with his usual presumptuous flippancy, we may with safe conscience believe to have had its peculiar place of origin. His 15th species, the *Hottentots*, he supposes to be the connecting link, between mankind and monkeys. Nothing is too absurd or too foolish for wretches disposed to revile the truth of God, to advance. But their folly needs only to be held up to the light of truth, to show its malignant deformity. (See 2 Timothy, iii, 8, 9.)

It is somewhat amusing, to notice the different arrangements into races, and classes, and varieties, that different naturalists have at various times published to the world.

Blumenbach, a professor in the university of Gottingen, in his work on natural history; (the 2d edition in English, published in 1818, was the first book ever printed by mechanical powers,) *Lacepede*, a learned French professor; and *Cuvier*, a German Baron, afterwards a professor of Natural History in France, and who was considered the first Zoologist in Europe; these three naturalists divided man into three races, and subdivided these into varieties, &c. *Dumeril*, in his work, makes six different races. *Buffon* and *Dawenton* are less complicated in their divisions. Linnaeus places man in the class *Mammalia (Homo Sapiens)*, varying only by education, situation, &c. He divides the class into 17 varieties.

M. Lesson, a later writer than either of the preceding, endeavors to establish three principal races, viz: the *White* or *Caucasian*, the *Yellow* or *Mongolian*, and *Black* or *Malayan*. These he subdivides into about 17 branches; besides those he terms accidental varieties, as the *Albanians* or white negroes,—a circumstance that not unfe-

quently happens to persons whose parents are both black; that is to say, they turn white in process of time, and by different gradations. Many facts of this kind may easily be adduced if necessary; (a case of this kind recently passed through this state, as a show,) but it is accounted for upon natural principles, and results from certain defects or diseases of the skin.

The views of *M. Lesson*, however, are very different from that of *Bory St. Vincent* already mentioned, who considered man only a better sort of monkey. "*Man*," says *Lesson*, "differs from all other beings, by the eminently social qualities which distinguish him; by the power of thinking, he raises himself to the divinity from which he emanates; his memory retains facts, and classes and transmits them to others by written signs and speech; he manifests a varied industry which protects him from all bodies that might be hurtful to him; by means of it, he also satisfies his wants, and secures his comforts, or his pleasures. Man every where lives in families, ruled by chiefs; he establishes laws conformable to his necessities, and designed to protect his rights. His organization is fitted to all climates. He is polyphagous, or accommodates himself to all kinds of nourishment, though he lives chiefly on fruits and farinaceous grain." But I have no room for quotations, and would here direct the reader to the best work on this part of Natural History, entitled *Mastology*; a work which ought to be in every library in the state, especially every public one. It is entitled "American Natural History, in three volumes, (octavo) by John D. Godman, M. D., Professor of Nat. History in the Franklin Institute of Pennsylvania; Second edition, 1831."

He shows conclusively, that there is but one genus and one species of man, *Homo Sapiens*, of Linnaeus. He divides into only four varieties, viz: the *Caucasian*, fair or white, originally from Europe—*Mongolian*, dark olive or swarthy, from the north of Asia—the *American*; red—*Ethiopian*, black, from Africa. After having very conclusively shown, that the whole human race are varieties of the same species, descended from one male and female, he illustrates and proves very satisfactorily the manner in which America was first peopled from Asia. A reference to the map of the globe will show us, that immediately within the arctic circle, the eastern extremity of the old continent is separated from the new by a strait only 30 miles across, and this is solidly frozen over during the severities of winter. The inhabitants of Kamtschatka adjacent, are thoroughly accustomed to endure all the rigors of that climate, and the animals are equally capable of enduring the inclemencies of the season; and therefore there is no difficulty in concluding that both men and animals passed from Asia to America, and subsequently multiplied over the whole continent. In regard to man, it is not necessary to insist that he passed to the American shores during winter, since the distance is not too great for us to believe that even the rustiest navigators, when driven by stress of weather from their own coast (as often happens to the Eskimos,) could with little difficulty reach this continent, where they would be compelled to remain by necessity, or induced by a disposition to extend their acquaintance with a strange land, or to seek for a more agreeable place of abode.

The Aleutian islands, which are very numerous, beginning with Bering's island, and extending from opposite to Kamtschatka, in about the 55th degree of north latitude, to Alaska, the same parallel in America, may have afforded a much easier and more certain approach, and that without appearing at all extraordinary to the voyagers themselves, who might pass from one isle to another without having any idea of the land to which they were going. These islands are in the same parallel of latitude as the greater part of Labrador, Hudson's Bay, &c., where even Europeans are able to endure the climate during the severest seasons. There is, in fact, the most irrefragable testimony to prove that the reindeer cross over in vast herds on the ice, subsisting on the moss found in these islands.

Besides this, there is neither extravagance nor

impropriety in the opinion that the two continents were originally one, and being contiguous, the only difficulty is removed that could be urged against the approach of population from the extremity of Asia. I have little room for further quotations from the esteemed work of Dr. G.; but he satisfactorily answers all objections that can be urged against the sentiments advanced above.

Krantz's History of Greenland says that Moravian missionaries who visited the countries inhabited by the Eskimos, were much surprised to find that they were in all respects similar to the Greenlanders, and made use of the same language; showing that the Eskimos had sprung from the same race, and had gradually reached their present residence from the extreme northern parts of Europe.

Dr. G. adds, that the copper-colored natives of America, who are the most numerous of the aborigines, approach more closely to the Asiatic Tartars in color and stature, and this because they are descendants of that race arriving in America from the extremity of Asia. Pennant, another learned writer, proves the view I have previously stated of this subject from similarity of the manners and customs of the northern Asiatics and our Indians—such as scalping—putting prisoners to death by lingering torments, &c. &c.

As ever yours,

AMICUS.

The following communication was detained in this city several weeks, and then sent to the late editor in Boston, as it was directed to him. This will account for its late appearance.

To the Editor of the Christian Secretary.

DEAR SIR.—The Institution of Mr. D. II. Newton, for the cure of persons afflicted with impediments in their speech, is so well known, that most of your readers it is presumed, will remember to have seen some notices and recommendations of it. To the list of those who have received benefit from it, I have now the happiness to add my youngest daughter. She was troubled with an impediment in her speech for several years, and usually stammered when accosted suddenly, even by her most intimate friends. She was put under Mr. Newton's care in the early part of May last, and continued to attend his school, till the latter part of June, when his ill health obliged him to retire; and during that short period, obtained

so much relief, that I consider her cure as nearly effected. It gives me no little pleasure to learn, that Mr. Newton has so far regained his health, as to be able to resume his benevolent labors on a small scale, and has taken a class in Boston for two or three months. Should his health be fully re-established, he will, it is understood, re-organize his school at Philadelphia, in convenient time. It is a circumstance much in favor of his claim to public patronage, that the testimonials he is able to produce of his piety and moral worth, are of the most satisfactory kind.

That his valuable life may long be spared, and his laudable efforts in the cause of humanity continue to be crowned with success, is the prayer of

Dear Sir,

Your friend and brother in the gospel,

JEREMIAH CHAPLIN.

Hamilton, August 6, 1839.

For the Christian Secretary.

To the Baptists of Connecticut.

Brethren,—Much has been said in regard to sustaining the Secretary. Statements have been given from time to time, showing how the affairs of the paper stood, and I blush to say that those statements did not show a very prosperous business for the proprietor,—such a business as any of us would like to undertake for a livelihood. To be plain, the truth is, the paper has not been half supported. It has been a losing concern to those who have become responsible to sustain it.

The question now arises, are not the Baptists of Connecticut able to sustain a religious newspaper? I will answer the question—they are abundantly able; but I will tell you what, brethren, we must not give occasion to the Editor to insert such a notice as this: "We would urge all those who are in arrears to us, to remit the same without delay, as we really do need the amount of your bills to pay for paper, ink, labor, and to buy provision for ourselves; do, brethren, remember us." If there is one Baptist in Connecticut who owes for the Secretary, do not sleep, brethren, until you have cancelled that debt, and if there is one who has not yet subscribed, do not rest until you have enclosed a current two dollar Bank note in a letter written something after this form:

"BROTHER CUSHMAN,—I have never taken the

Secretary, but have of late come to the conclusion

that it is the duty of every Christian to lend his

support to sustain a religious newspaper. Believ-

ing that the cause of Christ will be advanced, I

have enclosed two dollars, for which you will

please send me the Secretary for one year."

This course will give encouragement to its now

almost discouraged publisher. There are many

reasons why every Christian, and every friend of

Christianity should take a religious paper. I

shall at some future time give some of those rea-

sons. Until then, brethren, pay up arrearages,

and induce some one that is not a subscriber to

become so.

E. A. P.

From the Georgia Chr. Index.

REVIVALS.

The Lord is still pouring out his Spirit and re-
viewing his work in many of the Churches. Bro.
Cooner who has been travelling and preaching
the last Summer, writes that the Church at Par-
ton, Monroe County, has been revived, 33 persons
have joined the church there within a short time.
Brother Harmon Mercer, states, that at Pinder-
town, Lee County, a protracted meeting has been
held with good success. Upwards of eighty
persons have been added by experience and baptism
at this place, and some forty-eight at Alba-
ny. Brother Hadden sends us good news from
the up-country. Eighteen had been baptized at
one place, four at another, and one at another.
Brother W. C. Stokes, Lexington, Mi., writing
upon business under date of Sept. 2, says, "breth-
ren Latimer and Morris baptize forty-three
persons at a protracted meeting at Carrollton last
week." These things ought to encourage our
hearts, they do to some extent encourage us, but
O! why may not thousands come in? Let all
that love our Lord Jesus Christ think of the thou-
sands without, who are rushing heedlessly to
perdition, answer to themselves the question, *why
may not thousands come in?* Do Christians pray
and labor with reference to this object just as
much as they should? Do they strive to get up-
on their minds and their hearts the worth of the
perishing souls all around them? Do they?

AFRICAN MISSIONS.

The following is an extract of a letter dated Monrovia, July 11th, from the Rev. John Seys, superintendent of the Methodist missions in Liberia:

"I am happy to inform you of our continued health, and of our unexampled success in the blessed cause in which we are engaged. A very gracious work has recently broke out among the natives at Heddington, and no less than thirty-six poor perishing heathen, have embraced the religion of our Lord Jesus Christ, and profess to have experienced the forgiveness of sins through faith in his blood. I have been out amongst them, and beheld the glorious scene with indescribable emotions. Brother Brown is very zealous and faithful, and our prospects are most encouraging. I leave Monrovia again to-morrow, to spend a few days in that station, as the good work is still go-

ing on.

"The King has been converted to God, and seems determined to exert all his influence to spread the gospel among his countrymen."

The Journal of Commerce, September 27th, contains some passages from the last Annual Report of the Liberia Mission of the Methodist Epis-
copal Church, in which further particulars of a

highly interesting nature are communicated, re-
pecting this remarkable display of the divine
mercy, and the train of events which prepared the
way of the Lord among those heathen tribes.

The writer says: "A crowd of interesting facts render the commencement of a mission here a cir-
cumstance remarkably providential. The mis-
sionary Brown had left us for the frontier, and set
out, not knowing where he should finally rest the
soles of his feet and effect a settlement. He was
instructed to go—go into the field of Africa—pen-
etrate the dark forests, visit savage tribes, and tell
them of Christ. He takes his departure, and fol-
lows a footpath through bushes, forests and creeks.

The news of a Christian teacher, "a God man,"
being about to visit them, had by some means
reached a populous native town about ten miles

on the way. The king and some of his men sally
out to meet him. "You must go no farther," is
the language of their hearts and their lips; "stop
with us; here are souls for whom no man hath seemed
to care. Go not from us; sit down in our town." And thus, as in the remarkable instance of Bar-
nabas Shaw, among the tribes of Southern Afri-
ca, the Lord had opened the way before him.

"A party of citizens of Monrovia, a few years
since, apprised that a slave factory had been ad-
vancedly established a few miles north of their
town, and within the territory of their colony,
with a laudable zeal and courage, marched to the
place, drove off the slaves, burned up their buildings
and goods, and liberated a number of poor
captives about to be shipped off to perpetual bond-
age. Among those wretched captives was Tom,
one of the kings of the Pessah country, but the
hour of his deliverance was at hand. Major J. C.
Barbour, of Monrovia, now living, with his own
hands broke the fetters which bound him, knocked
off his galling chains, and 'let the oppressed go free.' This is the man, who, with his whole
tribe, now welcomes with open arms, the Christian
missionary. And sure never was Christian
missionary more cordially welcomed,—never a
greater desire more eagerly manifested by a hea-
then nation to learn the truths of the everlasting
gospel, than by this people.

"It is evident to me, the writer adds, that the
dawn of the long wished for, long prayed for day,
when the native tribes of Africa would receive the
gospel of Christ, through the missions first estab-
lished in the colonies of Liberia, has appeared at
last. Every intimation from the signs of the times
leads us to conclude, that before long, the
greater part of the field occupied by your mis-
sionaries in Africa will consist of native territory,
a majority of laborers included in the annual con-
ference will be stationed in native towns, settled
in native congregations, and have charge of soci-
eties raised up from among the hitherto untaught
savages of these wilds. The commencement of
a mission at King Tom's town, to which we have
given the name of Heddington, has produced a
thrilling excitement far and wide. Several kings
have assembled, visited brother Brown, invited,
begged, that similar efforts be made in their part
of the country, promised their influence, their
children for our schools, and seem, indeed, "*a
people prepared for the Lord*."

A. B. C. F. M.—The 30th anniversary of the
American Board of Commissioners for Foreign
Missions, (in which are united four or five differ-
ent denominations of Predobaptists,) was held at
Troy, N. Y., from the 10th to the 13th of Sep-
tember. The Hon. John Cotton Smith, of Con-
necticut, the president, in the chair. The annual ser-
mon was delivered by Dr. McAuley, of New
York. The number of ministers in attendance,
was more than 200.

The receipts during the past year, amounted to
\$244,169.82, the expenditures to \$227,491.56.
The balance had been appropriated towards dis-
charging the debt due by the society, which yet
amounts to \$19,173.09.

The treasurer stated that the appropriations for
the ensuing year, already made, were \$245,000,
and that the outfit and passage, &c., of 20 additional
missionaries, the society expect shortly to send
forth would require an additional sum of
\$20,000, which

THE CHRISTIAN SECRETARY.

acter, of the existence of an all-wise Creator. Where did we originate, and who made us what we are, so "fearfully and wonderfully" organized? We know, indeed, that our race is continued by a constant series of re-production—that we are born, and die, and that others succeed us, only to follow us to the same "dust from whence we were taken," but was this *always* so? Our very reason (if we take that as our guide,) tells us no. The idea of an *eternal succession* of perishing creatures,—of a constant round of production and destruction, without a beginning, is preposterous—there must have been a *first pair*. The natural history of our species, and the history of the world also, corroborate this assertion. The argument drawn from the natural history of the human race, is well stated in the communication from "Amicus," in to-day's paper, and we are under obligation to him for saving us a part of our labor, not only in this article, but in his preceding numbers, on the geological structure of the earth, the argument from which all tends to the same point, to prove the existence, the wisdom, and the omnipotence of a God. We commend these articles (the whole series,) to a careful perusal. Then examine the history of the world. Take every authentic account, and trace them all back, as far as they reach, and they all accord perfectly with the Bible history—and where all other histories are lost in antiquity, we find the Bible takes up the account, and carries us back in an unbroken chain to our origin. We find in this examination, that as we travel back in the record, the population of the earth diminishes, the varieties in the species decrease, the surface inhabited lessens, and in short every circumstance confirms the theory which reason teaches us, and which the Bible substantiates, that there was a first man and a first woman. Whence, then, did they spring? Talk not (as some have had the gross folly to do,) of a connecting link between man and the lower animals, as though we might originally have been a species of monkey, and had reached our present condition by a gradual improvement. Even could we admit such a supposition, it would not mend the matter—it would be only carrying us a little farther back for an origin, and we must finally have a stopping-place, where the same inquiry would recur. But we know better than all this. Go back as far as you will, and you find no deterioration in the organization or faculties of our race. True, we have, by experience and new discoveries, advanced in knowledge and refinement, but not in capacity. The oldest inhabitants of the world had not an organ less—not a faculty less—not an iota less of capability for improvement and knowledge, than have those of the present day. The first man was a whole man—a complete man—and now who made him? The conclusion is irresistible to any but a wilfully blind heart—it was a God.

Then look at the material universe—at the various animals which inhabit the earth, the sea and the air—at the productions of the earth—and see what evidence of design runs through the whole—what perfect adaptation of every thing to the object for which it was evidently intended—what nice arrangement, and what consummate skill. We cannot stop to particularize, nor is it necessary—but is there no proof in all this, of the existence of a great Designer? But look beyond our globe—view the admirable arrangement of our solar system—see the perfect order, combined with the astonishing velocity with which it all moves; and say if you can, that such machinery originated with any thing less than an almighty mind, or is sustained by any thing less than an almighty hand. Then go still farther, and view the worlds on worlds beyond, all moving in their appointed spheres, with the most perfect exactness, with no clashing or derangement, but all obedient to their own fixed laws, and all arranged with such accuracy that their motions and revolutions can be calculated to a moment, for thousands of years past or to come, and then tell us if the saying is any less true than trite, that "an undevout astronomer is mad?"

We presume there are few, very few, who will seriously urge that chance might have done all this. Such an idea has been held, but its utter absurdity has been so often demonstrated, that we will not waste time in examining it. Robert Dale Owen, in his famous discussion with Oogen Bachelor, in New York, a few years since, refused to be made the advocate of any such doctrine—he acknowledged it untenable, but contented himself, as many do at the present day, when unwilling to admit the real tendency of the evidence, with pleading ignorance. It is not proof to them of the existence of a God—they will not say it all came by chance—therefore therefore they say, they do not know how it originated. But this plea will not stand. There is but one alternative here. You must either give up all pretensions to reason, or admit that a God, a great Designer, formed the universe, or acknowledge that it came by chance—there is no escape from this; the very significance of the term forbids it. What is chance, but an event or a concurrence of events without design? This is the meaning of the word. Now, the universe was formed by design, or it was not. If not, then you take up the doctrine of chance at once, and you cannot sustain it a moment. But if there was *design*, then you admit the existence of a *Designer*, for it is utterly impossible to suppose design without a designer. The argument is very simple, and to us perfectly conclusive. Why then will men be so unreasonable as to persist in shutting their eyes in the face of so much light? How reasonable, however perfectly reasonable it seems to acknowledge the existence of the great God at once, rather than by denying it, to involve ourselves in ten thousand absurdities from which there is no possible escape.

We come now to a position which a determined sceptic will almost invariably take when driven from every other "peg by which to hang his doubts." It is this—that our argument *proves too much*—that if we have indeed proved the existence of a God, the same process of reasoning proves the existence of a creator of that God, and so on, *ad infinitum*. But as we have occupied so much room with our remarks this week, we shall leave the examination of this sophism until our next paper.

The Minutes of the Hartford Association are now ready for delivery, at the Bookstore of G. Robins, Jr., No. 180 Main street.

To CORRESPONDENTS.—"Ezra" next week. "Justitia" ditto. Brother A. S. of South Wilbraham, is informed that we have not the paper he mentions.

THANKSGIVING.—Governor Ellsworth has appointed Thursday, the 28th day of November next, as a day of public Thanksgiving and Prayer in this State. The same day is set apart in Massachusetts.

REVIVALS.—The most heart cheering intelligence still continues to reach us through the southern and western papers, of the triumphs of the Redeemer's kingdom. The last number of the Virginia Religious Herald contains about two columns of letters with such intelligence, which give accounts, in all, of the conversion of upwards of one hundred within a few weeks in that State, besides one from Brother Broadus, who says he has received a letter from a young brother in Missouri, stating that in various parts of that State "at least one thousand have been brought into the Christian ranks, within the last four or five months!" Truly may we say, "as cold waters to a thirsty soul, so is such good news from a far country."

P. S. The Herald of the 4th inst. has just come to hand, with accounts of upwards of 200 baptisms in different parts of Virginia.

FIRST BAPTIST CHURCH, HARTFORD.—Brother J. Sewall Eaton, has accepted the invitation of the First Baptist Church and Society in this city, to become their pastor. He will enter upon his labors here on the fourth Lord's day in the present month.

PULPIT ADVERTISEMENTS.—We protest against the practice which is becoming somewhat prevalent, because ministers have in so many instances complicated it, of making the pulpit the organ for catch-penny advertisements. If a man comes along with a show of some sort, an exhibition of paintings, magic lantern, or what not, and only lugs in something about Palestine, or Jerusalem, or India, or the heathen, he will consider himself entitled to the free use of a meeting-house, for his exhibition, or "lecture," as he calls it—or at least he will send his notices to every clergyman in the place, to be read from the sacred desk, announcing that Mr. A. will "deliver a lecture" on some subject of the character above named, and generally closing with "Admission, twenty-five cents." The pulpit is no place for such things. The lecture or exhibition may be good enough, and interesting enough, but if the lecturer charges his audience for his services, he should make his announcements through the ordinary and proper channels for advertising. Every thing of the kind should be excluded from the pulpit—it is out of place there—and we really hope that no clergyman, in this vicinity at least, will ever again consent to be made the mouth-piece for such notices.

TEXAS.—The Baptist Record publishes a letter from a Presbyterian gentleman, in Austin City, Texas, to the Secretary of the Baptist General Tract Society, acknowledging the reception of a large assortment of Tracts, and stating that he shall take pains to distribute them as widely as possible. He also remarks upon the extent of that field of labor, the numerous facilities it affords for the spread of truth, and begs for a renewed and fresh supply of tracts, as well as pious and intelligent ministers of the gospel, of different denominations. We really know not where there is a more interesting or favorable opening than is presented in this young and growing country, and it seems to us that the people of God are emphatically called upon to enter and possess the land, and we suppose it can be obtained at the bookstores.

A HEAVY LOSS.—The Christian Index contains an obituary notice of the Rev. Oliver T. Hammond, late Principal of the Irwinton Literary Institute. He died at his residence in Irwinton, Alabama, on the 6th ult., in the 26th year of his age. He was a deeply pious and useful young man, having been a faithful Baptist minister, since the age of eighteen years. He has left a young wife, by whom, as well as by his scholars, and the community in which he lived, his loss will be greatly mourned.

METHODIST MISSION TO OREGON.—A company of Missionaries left New York this week, under charge of the Methodist Missionary Society, in the ship Lausanne, for Oregon Territory. They consisted of 13 gentlemen, with their wives and children, and six single persons—50 in all. Among them were Rev. Jason Lee and wife, of the New England Conference, and Miss Orpha Lankton, stewardess, of this city.

MICHIGAN.—We have received the proceedings and fourth annual report of the Michigan Baptist State Convention, held at Adrian, Sept. 4 and 5, 1839.—Br. O. C. Comstock, Moderator, and Br. J. Booth, Secetary. C. Eldred was chosen President of the convention for the ensuing year—eleven vice Presidents were elected—W. A. Crocker, Treasurer, J. Mitchell, Cor. Sec.; M. Allen, Rec. Sec.; and a Board of Managers. By a table in the report, we find that there are in that State, 93 Baptist Churches; 87 ministers, (quite a large proportion, compared with other States,) and about 4,500 members. The number baptized during the past year was 500. Entire population of the State, 175,000. We really think that the state of our cause in Michigan, under all the circumstances, affords abundant reason for us and our brethren there to "thank God and take courage."

"Our brother E. A. P." (in another column,) is a business man, and he writes in quite a business style, but we really think he has a right view of the subject. We were about to insert a notice to our subscribers, somewhat of the character he mentions, but his communication has forestalled us, and we have concluded not to do it at present. Nevertheless, we will merely say that we are very much in want of funds just at this time, and that we have now upwards of a thousand dollars due us, principally in sums of two dollars and under.

reference to one remark in our brother's communication, where he speaks of "those who have become responsible to sustain the Secretary," perhaps it is proper for the editor to say, that he has the burden entirely alone—it is all on his own shoulders, and if the paper will not sustain him, he cannot sustain the paper.

"In our article on "Scepticism and Infidelity" last week, at the top of the first column on the third page of the paper, instead of the "evils of incipient scepticism," it should have read "the evils of incipient scepticism." We sometimes read our proof rather hastily.

We have just at this time some rather long articles in our columns, but we hope that their length will not deter any person from reading them. We generally try to condense as much as possible, and we particularly request our correspondents to study that art, but there are some subjects (important ones, too,) whose very nature forbids condensation to any great extent.

WESTFIELD ASSOCIATION.—The Minutes of the 29th anniversary of the Westfield Baptist Association, are received. It was held with the church in Granville, Mass., Sept. 4th and 5th, 1839.—Br. David Wright, Moderator; H. A. Graves and R. F. Ellis, Clerks; Solomon Root, Treasurer. Introductory sermon by Br. H. A. Graves, from Hosea xiii. 6. The Association contains 19 churches; 13 pastors, and 4 other ordained ministers. Added by baptism during the past year, 147—nett increase 86. Whole number of members, 1,597. This is an efficient body, and the letters from the churches generally speak well for its prosperity.

To CORRESPONDENTS.—"Ezra" next week. "Justitia" ditto. Brother A. S. of South Wilbraham, is informed that we have not the paper he mentions.

THANKSGIVING.—Governor Ellsworth has appointed Thursday, the 28th day of November next, as a day of public Thanksgiving and Prayer in this State. The same day is set apart in Massachusetts.

THE THEATRE, in its influence upon Literature, Morals, and Religion. By Robert Turnbull, Pastor of the Boylston street Church, Boston.

A second and very neat edition of this valuable little treatise, has been just published by Gould, Kendall & Lincoln, in Boston. It was originally delivered in this city, while an application in favor of theatrical amusements was pending before our legislature, and then published by request. The author has now revised it, and considerably extended his remarks, especially concerning the influence of the Theatre upon Literature; so that, although interesting and valuable as first delivered, it is now much more so. It is written in a spirit of perfect candor, admitting all that the stage and the drama can justly claim, and at the same time showing their evil tendency, and particularly the corrupting and pernicious tendency of the theatre at the present day, in their true light. We hope that our young men, especially, will give this little volume a careful perusal, and they may rest assured that they will be none the worse for taking heed to its wise counsels.

MARGARET'S BRIDAL.—This is number twenty of the series of Temperance Tales, published by Whipple & Damrell, Boston, and one of the most interesting and affecting of the whole series. It purports to be an argument on board a Mississippi river steamboat, between a young clergyman named Egerton, and the Rev. Mr. McNunny, occasionally interrupted with the cross-springs of a shrewd Kentuckian. In the course of the argument, Mr. Egerton introduces the story of Margaret's Bridal, as an illustration of the effect of wine at weddings. It is really an affecting narrative.

"THE CHRISTIAN HARP," containing hymns and spiritual songs, with appropriate music, adapted to the use of families and praying circles. By Charles Dingley.

We are much pleased with the first number of this little work. It is to be published in monthly parts, somewhat on the plan of the "Christian Lyre," and will contain those simple melodies and divine songs, which are chiefly used in social worship, families, &c. It is excellently adapted to the object, and we hope the publisher will find himself sustained. It is sold at the low price of 12 1-2 cents a number, and we suppose it can be obtained at the bookstores.

A HEAVY LOSS.—The Christian Index contains an obituary notice of the Rev. Dr. Hawes, Mr. James M. Bunce, to Miss Elizabeth H. Chester, In Christ Church, in this city, on Wednesday morning, the 2d inst., by the Rev. Mr. Burgess, Rev. Mr. Homann, of St. Louis, Missouri, to Miss Fidelia Smith, of this city.

In this city, on Tuesday evening, 8th inst., by the Rev. O. E. Daggett, Mr. James H. Ashmead, of Philadelphia, to Miss Susan Jane, daughter of the late Col. Elijah Terry, of this city.

In this city, on Monday morning, 7th inst., by the Rev. Dr. Hawes, Mr. Alfred R. Skinner, of the firm of L. Case & Co., to Miss Margaret Best, all of this city.

In this city, on Thursday evening last, by the Rev. Mr. Burgess, Mr. Samuel Lathrop, of Springfield, Mass., to Miss Mary Tinkham, of this city.

At Suffield, on Tuesday evening, 1st inst., by the Rev. Mr. Seaver, Mr. Edwin C. Burt, of the firm of Burt, Sears & Co., of this city, to Miss Jane L. daughter of Parks Loomis, Esq. of Suffield.

At Brooklyn, on the 30th ult., by the Rev. G. J. Tillotson, Mr. William L. Warner, of New London, to Miss Roxana A. Dabney, of the former place.

MONEY MARKET.—The pressure on the money market, which has been so severe for some time past, still continues. The best mercantile paper is negotiated with difficulty, and at rates varying from one and a half and two per cent. a month.—*Hartford Courier*.

It is said that letters have been received in New York, stating that the Banks in Philadelphia and Baltimore have suspended specie payments.

GREAT FIRES!

One of the most disastrous fires that ever occurred in Philadelphia, was experienced last Friday night. The fire commenced at No. 14 South Wharves, and extended into Water St. destroying in the whole, about 50 buildings. One or two firemen lost their lives by the falling of walls. The total loss by the fire is very large.

TREMENDOUS CONFLAGRATION.—A most destructive fire occurred in New York, last Sunday morning. It commenced about one o'clock, in the store No. 189 Water street, near the U. S. Hotel, and before it could be subdued, destroyed forty six buildings, and property to the amount of one million of dollars. The firemen were at work at a fire in Eldridge street when the fire broke out, so that a delay occurred in getting to the fire. This is said to rank next to the great fire of 1835, for extent and loss.—*Northern Courier*.

VALE COLLEGE.—The New Haven Palladium states that the College term commenced on Thursday, and that the new class now numbers one hundred and twenty-three.

SICKNESS IN MOBILE.—The Mobile Mercantile Advertiser of the 24th ult. states, that in consequence of the alarming increase of sickness, and the impracticability of procuring hands in the several printing offices in that city, the publishers of newspapers have entered into an arrangement to publish only once a week during the prevalence of the epidemic.

AWFUL MORTALITY.—From Sept. 1 to Sept. 24, inclusive, at Mobile, the deaths by yellow fever, were three hundred and twenty-nine.

We have received a list of donors to the fund for the relief of the captured Africans. The total amount received is \$911.75.—*N. Y. Com. Ad.*

FATAL DUEL.—Gen. Francis Giennie and Gen. Bossier fought at Natchez, on the 18th ult., with rifles, at 40 paces. Gen. Giennie fell at the first fire. This is what is called dying honorably!

MARRIED.

In this city, on the 9th inst., by Rev. Dr. Hawes, Mr. James M. Bunce, to Miss Elizabeth H. Chester.

In Christ Church, in this city, on Wednesday morning, the 2d inst., by the Rev. Mr. Burgess.

Rev. Mr. Homann, of St. Louis, Missouri, to Miss Fidelia Smith, of this city.

In this city, on Tuesday evening, 8th inst., by the Rev. O. E. Daggett, Mr. James H. Ashmead, of Philadelphia, to Miss Susan Jane, daughter of the late Col. Elijah Terry, of this city.

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At Brooklyn, on the 30th ult., by the Rev. G. J. Tillotson, Mr. William L. Warner, of New London, to Miss Roxana A. Dabney, of the former place.

DIED,

In this city, on the 9th ult., Chauncey Loomis, aged 30.

In New Haven, on the 6th inst., Mrs. Mary Johnson, aged 50.

In New York, on the 1st inst., at the residence of Dr. R. Glover, Truman Adams, aged 17, son of Wm. Adams, of this city.

At Middletown, 10th inst., Mrs. Maria Beecher, relief of the late Capt. Thaddeus Beecher, of New Haven.

While on his passage from New Orleans to Mobile, Mr. William H. Whiting, formerly of this city, aged about 30.

At East Hartford, on the 6th inst., Mr. Seth Deming, aged 62 years.

At Suffield, 21st ult., Maria, wife of Mr. Chauncey Loomis, aged 32.

NOTICE.—The Treasures of the Conn. Baptist Convention acknowledges the receipt of Ten Dollars from the Wallingford Missionary Society, for Foreign Missions—also, Three Dollars, Seventy-five Cents, for the Conn. Baptist Bible Society, from the Bible Society in Stafford.

J. B. GILBERT.

NOTICE.—The New London County Temperance Society will hold a meeting at the Mariner's Free Church in the village of Mystic, on the Fourth Tuesday (22d) Oct. inst., at 1 o'clock, P. M., when it may be expected that addresses will be delivered on the subject of Temperance, by persons who have become so far acquainted with it as it is believed will make it interesting to all who may attend, and it is hoped that a general attention will be given, especially by the young.

A. GLEASON, *Secretary.*

SPECIAL NOTICE.

SABBATH SCHOOL CONVENTION.

<p

THE CHRISTIAN SECRETARY.

For the Christian Secretary.
THE TRIAL IN HEAVEN.

BY S. W. PALMER.

A sound of triumph there was heard in hell,
As man, apostate, from his glory fell,
So loud, so deep, by countless myriads given,
'Twas heard along the battlements of Heaven.
Angels on high look down with strange amaze,
And drop the anthems of Jehovah's praise;
And deeper gloom an hour God's presence veils,
'Till sad during twilight over Heaven prevails!
That hour produced a conference more sublime,
Among the Triune, than the morn of time:
"Let us make man, our image," then he said;
Now, "Let his case before our throne be plead."
Angels retire; preserve this dread suspense,
Till ends the council which we now commence.
Speech, Justice, speak!" With wrath unknown till
now.

Are seen the lightnings flashing round his brow;
His hand like thunder holds in awful poise,
Which falls when bidden, whom it strikes, destroys.
JUSTICE. "Fall's man, I claim, has forfeited his
breath;

Annullation, or eternal death,
Is all he thinks to have, and all he must;
To show him pity were to be unjust.
Mad with presumption and aspiring pride,
His unbefit thy very truth defied.
Plung'd him in crime, that Satan helped him frame,
To cast contempt upon his Maker's name!
Shall that vain wretch, who thus could thee provoke,
Escape one moment my avenging stroke?
Like those infernals, holding Jubilee,
A monument of vengeance let him be;
Nay, lest rebellions fill the Universe,
Let worse woes curse him, if there can be worse!"

He ceased. Fair Mercy rose to make reply;
The tears of pity trembled in her eye;
Sighs heaved her bosom, and her words of love
Made music angels never make above.

MERCY. "Man's innocence I plead not; but my
plea

Is sweet compassion, guilty though he be.
The representative of human race,
Now humble, penitent, looks up for grace,
Weeps that thy truth, by doubt, he could abuse,
But for thy love, he never doubted, sirs.
Should Satan pray, methinks even he were heard,
But his proud breast no thoughts of pray'r have
stirred;

Nay, past eternity hath not given birth
To pray'r like that now offer'd up on earth!
Shall then thine ear to those new sounds be stell'd,
And man's destruction mid his pray'r's be seal'd?
Send down those bolts, not on that worm of Time,
But on the instigator of his crime;
And to thy creature new probation give,
No more to fall, but for thy praise to live."

JUSTICE. "But why such obvious matters in dis-
pute?

I burn my lofty trust to execute!

Nought can preserve the glory of thy law,
Great Judge, but penalties for ev'ry flaw.
Man may repent; but should'st thou abrogate
The sanctions with thy law incorporate,
No moral agents would thy will obey,
And thine own government be swept away!
Future obedience is but just, nor wins
The least complacency to former sins;
And, as I live, and none my name dispute,
Man dies, or Mercy finds a substitute."

Now, from amid the clouds around the throne,
There came a voice, whose sweet and melting tone
Roll'd through wide Heaven, articulate and clear,
And penetrated ev'ry angel's ear.
Who goes to earth, dies in the rebel's place,
Charting Redemption to the human race?"

In frequent echoes Mercy's accents died,
But none among the Cherubim replied.

JUSTICE. "What! angels die? The mighty sac-
ifice

Would thin their ranks, and desolate the skies;
But not even one will leave the courts of bliss,
And stoop to such indignity as this.
Why sleep my thunder? Angels, see them hur'd,
And Heaven illumined by a burning world!"

CHRIST. "Hold, Justice, hold! I have dev'd a
plan,

To spare the world, and save the wreck of man,
Which meets thy claims, whatever thou require,
And comprehends even Mercy's vast desire.

Would'st thou the victim of thy vengeance see?
Behold the 'mighty sacrifice' in me!

In man's redemption from a fate so dark,
The hoardest wealth of Godhead I embark,
Pour out Heav'n's boundless treasures of love,
Meet thy great claims, and all man's debt remove.

Justice and Mercy, on the future gaze,
Unite, admire, and vindicate my ways!"

Lo! earth, grown old with misery and crime,
Sees half her cycles register'd by Time!
Now, Justice, view me abdicate my throne,
Descend to earth, and make man's form my own!
Though here deemed worthless, earth accounts me
least;

Born in the stable of the fodd'rel beast,
A nameless, poor Judean stranger's son,
Of wealth and titles I inherit none.
The sinner's guest, the friend of men forlorn,
The sage's burlesque, and the rabble's scorn,
I drink each bitter cup of human woe,
Bear ev'ry trial mortals undergo.

My concession see! my shame, and loss!
Art not suffice'd? Then gaze upon the cross!

Extended there in anguish and disgrace,
Bearing the hidings of my Father's face,
Along heav'n's arch I see thy chariot come!

The clouds about their muffle up the sun,
And sudden shades o'er land and sea prevail,
Make night of day, and turn the nations pale!

They bolts long kept, while provocation's fire,
Off fann'd by sin, gave increase to their ire,
Thou seatest, wing'd with all consuming pow'r,
To burn upon me in that awful hour.

At their report the vales and mountains quake,
The living tremble, and the dead awake!
Their scathing flame fast on my body preys;
And earth would thence be wrapt in final blaze,
But dying wounds pour forth a crimson flood,
And quench thy ruthless thunderbolts in blood!

The vision changes. Mercy, on thy sight
I pour a scene all ravishingly bright.

As round earth's poles, the summer and the sun
Come hand in hand, and winds and storms are done,
So shall the Sun of Righteousness arise,

And moral summer warm time's wintry skies.

O'er man's horizon streams hope's radiance fair,
Where hung the storm-cloud laden with despair:

Deep streams of gratitude, congeal'd before,
From countless souls in sweet hassanas pour,

While moral wastes with flowers of virtue bloom,
And up to God exalte a sweet perfume.

And when the world's last days of ripeness come,
And joyous angels shout "the Harvest Home,"

With rich abundance, reaped from fields below,
The golden garners of the skies overflow!

I build a pathway, pav'd with dying love,
From earth's low valley to my courts above,
Then open wide their everlasting doors;

Who will, may enter, and go out no more.

As up that path the saints their journeys wend,
From age to age, their joyous songs ascend;

And wond'rest why my praises they rehearse?

For th' last grand concert of the universe!

For when the deep bell, heard by worlds around,
Shall in Eternity's great temple sound,
When Time's last knell hath through its courts been
peal'd,

And 'neath its vaults his tomb forever seal'd,
Then shall the organ of that temple pour

A tide of music, rolling evermore.

And while, in harmony, angelic choirs

Shall sweep with joy their everlasting lyres,

Those ransom'd saints their hallelujahs raise,

And swell that Concert of undying praise.

"Glory to Jesus, who, by MERCY sway'd,
For us expir'd: the grave his dwelling made,

And rising thence, in majesty and might,
Brought Life and Immortality to light."

INFLUENCE OF SELFISHNESS ON THE REASON.—For we believe that to be true, which some have affirmed, that were there any interest in life, any concernment of appetite and passion, against the truth of geometrical theorems themselves, as of a triangle having three angles equal to two right, whereby men's judgments may be clouded and bribed, notwithstanding all the demonstrations of them, many would remain, at least skeptical about them. Therefore mere speculation and dry mathematical reason, in minds unpurified, and having a contrary interest in carnality, and a heavy load of infidelity and distrust sinking them down, cannot alone beget an unshaken confidence and assurance of so high a truth as this, the existence of one perfect understanding Being, the original of all things. As it is certain, also, on the contrary, that minds cleansed and purged from vice, may without syllogistical reasonings, and mathematical demonstrations, have an undoubted assurance of the existence of a God, according to that of a philosopher. Purity possesses men with an assurance of the best things," whether this assurance be called a vaticination of Divine sagacity (as it is called by Plato and Aristotle,) or faith, as in the Scripture. For the Scripture faith is not a mere believing of historical things, and upon inartificial arguments and testimonies only; but a certain higher and Divine power in the soul, that peculiarly correspondeth with the Deity. Notwithstanding which, knowledge or science added to this faith, according to the Scripture advice, will make it more firm and steadfast, and the better able to resist those assaults of sophistical reasonings that shall be made against it.—*Cudworth.*

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

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YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. S. STATES, with Questions; adapted to the use of Schools.

MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.

A. F. HASTINGS, Having been receiving New Goods for the last four weeks, is now prepared to offer a full assortment of good goods, on as fair terms as any other concern;—among those lately opened are

MERINOES in French, German, and English, all colors; Mousseline de Laines, a large assortment, from 37cts to \$1.00 per yard; Plain and Figured Bombazines and Alpines, with many other new styles of Worsted Goods.

CALICOES in French and English of entire new patterns; Black and dark blue grounds do. with chintz figures; Mourning and second mourning do.; in case American Prints of fine and heavy cloths, and fast colors, at 1s; 1d. at 12s c; 1d. at 10c; Furniture Calicoes; Gothic Chintz; Drapery Muslins, &c. for window shades.

Silks in splendid jet and blue black, Gros de Swiss, Gros de Rhine, and Gros de Royal, &c.; plain and figured colored Reps and Gros de Africis; plaids and striped; colored Satins; wide black Silks of high lustre at 50c.; Sincchews and other Apron Silks.

FLANNELS in white and colored of all qualities, some that will be warranted not to shrink in washing; Bleached and unbleached Canton Flannels.

Marseilles Quilts; Colored Table and Piano Forte Covers; Damask Table Cloths and Napkins; Damask and Rusia Dishes.

Gloves and Hosiery; Swiss and Book Muslins; Plain, plaid, and satin striped Cambrics; Lace Goods; new Shawls and Handkerchiefs, some splendid embroidered Thibet ones; Mousseline de Laine and Satin Scarfs, &c.

Domestic Goods; Tickings; bleached and unbleached Cottons; 5-4 Waltham, Hamilton, and Phoenix Sheetings; Cotton Yarn; Batting; Wicking and Wadding.

Also, in the Cloth department, A full assortment BROADCLOTHS, consisting of black, blue, green, brown, olive, mix'd, &c., worth from \$2 to \$8 per yard—bought at auction, and will be offered at great bargains.

Cassimeres and Satinets, in plain and fancy, a great variety.

Pilot and Beaver Cloths for overcoats of all qualities; Green Baize, &c. &c.

WANTED, 3000 yards Homemade Flannel; 2000 pairs long and short Stockings; 2000 runs Woollen Yarn; Mittens, &c., in exchange for goods at cash prices.

No. 219 Main-street.

Hartford, Sept. 20, 1839. 3w27

W. S. CRANE, DENTIST. Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parmeleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bry-an, New York.

March 31, 1838. tf2

BLANKS. STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by GURDON ROBINS, JR. 180 Main-Street.

Hartford, Aug. 23, 1839. 8w24

WANTED, 50,000 Sheep and Lamb skins in exchange for cash, at No. 24 Elm street, 40 rods west Stone Bridge, Hartford.

WATERMAN & ARNOLD. Hartford, July 4, 1839. 3m16

New Fall Goods. JOHN OLMFSTED & Co. will open in all this and the coming week their full fall supply of **DRY GOODS, CARPETINGS AND FURNITURE GOODS**; have received this day very rich French Prints and Mousseline de Laines, in entire new fall designs; black and colored, figured and plain Silks, some of which are of very superb quality; a complete assortment of Merino Goods; Bombazines and Shawls; also, will open early next week in their cloth room, the best assortment of Cloths, Cassimeres, Satinets, Vestings, Pilot and Beaver Cloths and other winter fabrics that they have ever offered. Customers wishing to purchase Goods of superior quality and at fair prices are respectfully invited to examine their stock.

Notice. THE Court of Probate for the district of Berlin, has appointed the 12th day of October next, at the Probate office in said Berlin, at 1 o'clock, for the appointment of Commissioners on the estate of Riley T. Finch, late of said Berlin deceased, represented insolvent; and all persons interested in said estate will then appear, (if they see cause,) to be heard relative to said appointment.

Dated at Berlin the 23d of Sept. 1839.

E. A. PARKER, Administrator.

and she was left in the extremest state of poverty. He was imprisoned as an incendiary, and in his cell, he became a maniac, if he was not such before, and madly dug out his own eyes. He now lies in perpetual darkness, confined by the stone walls and grated bars of his dungeon, an infuriated madman.—*Abbott.*

NOTICE. THE co-partnership heretofore existing between the subscribers in the Bookselling and Publishing business, under the name and firm of Canfield & Robins, is, by mutual consent, dissolved; said partnership to take effect from and after the first day of February, 1839. All notes and accounts due to the said firm are to be paid to G. Robins, Jr., and all demands against said firm to be paid by said Robins.

P. CANFIELD,
G. ROBINS, Jr.

Hartford, Aug. 24, 1839.

G. ROBINS, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are—

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